10: Marshall M-5 (ca. 1910) 1945 AP1 Burma
Karen AP7

243 ploughing. Almost always they used the small wooden
412 plough, sometimes tipped with iron. I have seen a herd of six or eight buffaloes driven around and around over the muddy ground as a method of preparing it for receiving the seed.

As soon as the rain had softened the ground the rice or, more properly, the paddy would be planted by hand, being poked into the ground with a sharp stick. The Karens invented few tools for their work and did not readily adopt those used by other peoples. They
241 weeded with rude hoes, or with sticks and fingers. As the crop matured, they had to fight many varieties of animals and birds. They would construct rude fences of bamboo to keep out wild pig and deer. To protect themselves from the birds they strung small ropes made of various fibres around the field and attached bamboo clappers and later tin cans or anything that would make a noise. It was the duty of the women or small boys to sit in the central hut where they lived during the time of cultivation and pull these strings to drive away the marauding birds which came in large flocks to get their fill of the succulent, newly-formed rice.

251 The rice was reaped by hand using a sickle with a
243 long curved handle, and then the grain was beaten out against a bamboo bar fixed to standards set up in the ground. The wind was the winnowing machine. The grain was stored in paddy bins prepared for it until it was needed for supplying the daily table. Often these bins would be located part way between the cultivation and the village site and they were not molested for there
[577] is an innate honesty among the Karens that respects that to which they have become accustomed.

19: Marshall M-S (ca. 1910) 1922 AP1 Burma
Karen AP7

usage, but they are somewhat puzzled by new situations and in such cases are apt to give themselves the benefit of the doubt. Stealing, such as appropriating paddy from a bin or leading off another's ox or taking somebody's money, is severely dealt with among the Karen. But carrying away a small trinket that takes the eye, either with or without the owner's permission, is not considered important enough to be noticed.

THE WOMEN

Among races less advanced than the Karen the attention of the men is almost entirely taken up with warfare and hunting, while the work about the house and village is left to the women. The Karen have not progressed far enough beyond primitive conditions for the men to assume all the burdens of the home life that properly fall to the stronger sex. The men still feel their superiority and remain idle, while the women do work too heavy for them. Even apart from the care of the children, the women bear the heavy end of the burden. They are, to be sure, accepted as necessary and useful members of the family, but, none the less, the men consider themselves dishonored if brought into close contact with a woman's garment or compelled to appear in any way subordinate to a female. They will not, or would not in the olden days, go under a house, lest they should have to pass under a woman. In this respect they entertain feelings similar to those of Burmese men.

As housekeeper the Karen woman's work is by no means confined within the irregular partitions of her living-room or house. She draws the water, which means in the hills that she must descend to the stream and carry up the family supply in bamboo joints hung by strings across her head. She has been trained to do this from the time she was so small that she could only struggle up the hillside with one undersized bamboo at her side. Usually she has her little girls' help in this daily task. (See p. 140.) She must pound and winnow the paddy, polish it in a mortar, wash it, and prepare the meals. Either she brings in fagots of wood and splits it, or the young women fetch bundles of dry bamboo upon their heads and stack them near the ladder of the house. (See p. 132.) She is as skilled in the use of the "dah" (long knife) as her husband. When the meal is cooked she sets it out, if she follows the old custom, on a wide wooden tray or, if she has adopted new ways,

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Karen AP7

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343. KAREN SPRING-SPEAR (DYAN)

making traps and snares for animals, whose habits they observe closely, and whose calls they mimic. Squirrels are their principal quarry. For deer they set a spring-spear called *dyan* at a salt-lick. This is a source of danger to travellers, who have to be on their guard for the warning sign set at the approaches to the *dyan*. They keep common wild cocks and pheasant cocks, as well as doves, for decoys. The decoy-cock is tied by the leg to a post in the centre of a circle of snares; when a wild bird hears him crow and comes to fight he is caught.

[857] The chief game of Karén children is transfixing bamboo hoops as they bound past, a practice for spearing running game. The Karéns use a cross-bow [411] (No. 204), with simple, and occasionally also with poisoned arrows. All the Karén utensils are of home manufacture, with the significant exception of the [412] *dá* and axe, their chief implements, which are made by Shans and Burmans. [439] They even make rough pottery when at a distance from the market. The women spin, dye, and weave their own yarn; but they are beginning to use the [286] ready-dyed yarn that is imported. Every member of a Karén household 585 labours for the common fund. Young Karéns do not marry till mature—twenty to twenty-four. Marriages are arranged by the elders; but, if a pair mate of their own choice, the lad has to give a buffalo or its value to the girl's parents. Unlike the marriages of the civilised races of the country, the Karén marriage is a great festivity. Karén unmarried women wear only a long smock (*thindding*) of plain white. Married women wear a blue embroidered smock over a figured loincloth. Men and women

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344. KAREN HUNTERS BRINGING IN WILD PIG.